

The Catholic Record.

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London, Saturday, Oct. 31, 1891.

CATHOLIC RITES.

A recent article which appeared in a Canadian Presbyterian paper, reproaching the ceremonies and rites of the Catholic Church, recalls to our minds that there is nothing more persistently maintained by Protestants than that the sacred rites which are used by Catholics in the celebration of the divine mysteries, in the oblation of the Holy Sacrifice of the Mass, in the administration of the sacraments, etc., are superstitious, and unsuitable to the divine service.

The paper in question, the Halifax Witness, has even the temerity to assert that the "Roman Catholic Church is a compound of "Judaism, Paganism and Christianity."

It is certainly unnecessary to prove that the Catholic Church, which, alone, and before Protestantism was invented, planted the faith of Christ in all the countries of the world, is any compound of false religions. She alone preserved the true faith amid the storms and persecutions of the fifteen centuries which followed the establishment of Christianity.

Judaism, however, was not a false religion, as it was established by God; and it is no discredit to the true Christian Church to have retained such similitudes to those sacred forms of the old law which she deemed to be appropriate under the New dispensation. Hence Holy Scripture itself declares that under the New Law there should be "from the rising of the sun even to the going down" offered to the name of Almighty God "sacrifice and a clean oblation." (Malach ii. 11.) We are told also by St. Paul (Heb. 13, 10.) "We (Christians) have an altar (thusiastion) whereof they (the Jews) have no power to eat who serve the tabernacle." The altar (thusiastion) means the structure on which sacrifice (thusia) is offered to God.

In 1 Cor. ix., 13, and x., 18, the existence of a Christian altar is again asserted. It is the Presbyterian practice, therefore, which is unscriptural and un-Christian: that practice which was inaugurated in Scotland by John Knox—to destroy all Christian altars, and to brand the sacrifice of the New Law as an act of idolatry.

A sacrifice is essentially a religious rite or ceremony, and it was, from the very earliest period of man's existence on earth, regarded as the first and most necessary act of religious worship to be offered to Almighty God. It is an acknowledgment by an outward symbol that God is our Supreme and Sovereign Lord and that we are totally dependent upon Him.

God, by instituting this rite under the Old Law, makes it manifest that it is not displeasing to Him that He should be honored by means of sacred rites—not, of course, such as are "superstitious," but by such as are calculated to impress upon our minds His greatness and the outward as well as the inward respect due to Him.

The lesser ceremonial forms which were prescribed under the Old Law are abrogated, but the essential features of sacrificial offerings remain, as we have seen by the texts above quoted. The oxen, sheep, lambs, etc., of the Old Law are no longer to be offered up; but constant sacrifice and clean oblation mentioned by the prophet Malachi must endure forever. The victims of the Old Law are replaced by Christ the Lamb of God, who is offered in the great Eucharistic Sacrifice, and whose death is therein "shown forth until He come." (1 Cor. xi., 24.)

Under the Old Law the ritual prescribed when the high priest was fulfilling his sacred office was grand and impressive, and it is observed in the Jewish synagogues to this day. The Paschal Lamb was to be eaten with solemnity and respect. The Lamb itself was to be selected with the greatest care: "a Lamb without blemish, a male, of one year." Moses was ordered to commune with God on Mount Sinai, with ceremonial observances which

the modern Presbyterians would certainly call heathenish and superstitious if they were in use in the Catholic Church. Their more outspoken collaborators in the work of dechristianizing the world call them superstitions as the case stands. Directions are given for the making of the tabernacle, the ark, the seven-branched candlestick, the lamps, and even the snuffers which were to be used in the service of the altar, according to a pattern which was given by God Himself. The incense was also to be made as God directed, and no one was allowed to make incense for his personal use after the same recipe. The vestments of the priests were to be made "of gold, and violet, and purple, and scarlet twice dyed, and fine linen," remarkable "for glory and for beauty." These vestments consisted of "a rational, and an ephod, a tunic, and a straight linen garment, a mitre, and a girdle." The full details may be found from Exodus xii. to the end of the five books of Moses.

We can well imagine how indignantly a rigid Presbyterian, who is accustomed to regard all "Ritualism and Formalism" in religion as but superstition and idolatry, would declaim against these ecclesiastical dresses, as calculated to draw attention from the true purpose of religious worship; only a cut-away coat and white choker being consistent with what they are pleased to call "Apostolic simplicity."

But it is clear from all this that God, knowing man's weakness, and his tendency to forget his duty to His Creator, preserves him in it by insisting that he shall honor him by exterior acts of homage; and this is the reason for which sacred rites are not merely useful but necessary in religious worship. These rites preserve in man due respect for God and move him to worship and love God, and thus lead us to eternal life.

We sometimes hear it said that these rites may have been necessary under the Old Law, but that they are not so for Christians. But human nature, with its weaknesses, is just what it was in the days of Moses, and we need the same aids to virtue which were needed then; and so our Blessed Lord vindicated St. Mary Magdalene from the reproaches of Judas, when she proved her love by humble and respectful manifestations. For the same reasons St. Paul opens his epistle to his disciple Titus by telling him: "For this cause I left thee in Crete that thou shouldst set in order the things that are wanting, and shouldst ordain priests in every city, as I also appointed thee." (i., 5.) St. Titus was appointed to rule the Church of Crete, and to take care that order and decorum should be observed in its ceremonies.

There is no doubt that, in spite of the common Presbyterian pretence that "Apostolic simplicity" led the apostles to administer the divine mysteries in the ordinary dress of their trades, they used garments implying their priestly office, though their style would necessarily be limited, in proportion to the poverty of themselves and their hearers. Christ's words of commendation of St. Mary Magdalene, who anointed His feet with "precious spikenard," "right spikenard of great price," would not be lost upon them. It was Judas who made the objection that her devotion was against "Apostolic simplicity." He was tainted with the Presbyterian notion, and made pretence that the ointment should have been sold and given to the poor; but the loving and beloved apostle takes care to tell us: "Now he (Judas) said this, not because he cared for the poor, but because he was a thief, and having the purse, carried the things that were put therein."

But Christ sufficiently vindicated St. Mary Magdalene's conduct, saying: "Let her alone; why do you molest her? She hath wrought a good work upon Me; for the poor you have always with you, and whensoever you will you may do them good; but Me you have not always. What she had, she hath done. Amen I say to you, whosoever this gospel shall be preached in the whole world, that also which she hath done shall be told for a memorial of her."

There is abundant historical evidence that from the beginning of Christianity it was the practice of the early Church, even in the Apostolic times, to celebrate the divine mysteries with as much outward respect and decorum as could be afforded out of the means of the various churches; and, indeed, having in their minds the words of our Lord in reference to Mary Magdalene, the Apostles and early Christians could not do otherwise. We shall, however, content ourselves here with adducing some scriptural evidences that such was actually the case.

The splendor of the Jewish temple is known to have been great. The vestments of the priests were of a magnificence proportioned to the wealth of the people of the land "flowing with milk and honey," and giving their titles to increase this magnificence year after year: and their ritual was carried out exactly. Yet there is not one word from our Lord condemnatory of all these practices. On the contrary, while blaming the Pharisees, and denouncing against them God's wrath because they oppressed the poor, and in other ways violated the weightier rights of the law, He told them that the things of the law which they observed, among which was the payment of the tithes for the purpose above mentioned, it was indeed their duty to do, but they should not have left their other duties undone.

Again: in the Apocalypse (Revelation) St. John declares his vision of heaven on "the Lord's day." It is so accurate as a description of the mode of celebrating the Mass from the earliest period, down to the present time, that it must be considered as a picture of the celebration of the divine mysteries in Apostolic days. We are therefore justified in the conclusion that they were celebrated then with a decorum and a grandeur which has its parallel in the solemn High Mass as celebrated in all Catholic cathedrals.

Of some other matters dealt with by the Witness we shall treat hereafter.

THE POPE AND THE PILGRIMS.

The Holy Father is preparing a statement concerning the recent disorders at the Pantheon on the occasion of the visit of the French pilgrims to that edifice. The anti-Catholic party in Rome have made a mountain out of the matter, which was originally but a molehill, it having been the act, at most, of a single hot-headed and indiscreet individual. The readiness with which it was exaggerated so as to be made the occasion for anti-Papal demonstrations, and for attacks upon pilgrims wherever they appeared, is a proof of the annoying position in which the Holy Father stands—a position in which his liberty of communication with the Church is liable to be restricted at any moment on the slightest pretext. Where so many thousands are gathered together it is not very surprising that some annoying and disagreeable incidents should occur; and it cannot be expected that every one will conduct himself under all circumstances as if he were assisting at some sacred function. The very palliative offence of the pilgrim, if he were really one of the pilgrims, is not the slightest excuse for the indignities to which the Holy Father, the Bishops, and the Catholic visitors to Rome have been already subjected.

Another cable despatch informs us that His Holiness has written to M. Harmel, organizer of the French workingmen's pilgrimage, which recently visited Rome, expressing bitter grief at seeing the French pilgrims "abandoned without provocation to the attacks of an ungovernable populace." The Pope adds that he is deeply grateful to the pilgrims who came to Rome, and to those who are prevented from coming by violence and iniquitous hatred he sends his blessing.

The whole episode shows that the position of the Pope is intolerable; and though the anti-Catholic press have constantly asserted that his liberty is complete, this occurrence shows in a strong light that he is exactly what he has been styled by Catholics, "the prisoner of the Vatican." The anti-Papal demonstrations which succeeded the incident at the Pantheon may yet have a more beneficial result than was anticipated by their promoters, for they will, to a certainty, call the attention of Catholics throughout the world to the precarious position in which the Holy Father is placed, and all the powers under whose dominions Catholics are numerous, may be brought to see the importance of making him free from the control of a Government always hostile to him, and which may at any time become hostile to any of the powers themselves.

There is not one of these powers to which it is not a matter of importance that the Pope should be placed in a position of independence.

Mgr. O'Brien, who was the bearer of the biretta to Mgr. Taschereau when the latter was created a Cardinal, is again on a visit to Canada and is at present in Montreal. Speaking of the reported trouble between the Vatican and the Italian Government Mgr. O'Brien says: "There is no doubt that the Pope's present position is a very uncomfortable one, and it is hard to say what the result of the trouble will be." One thing, however, is certain, he says, and that is that the Pope will never leave Rome unless he is compelled to. Mgr. O'Brien is a member of the Papal household, and is therefore in a position to speak with some authority.

CATHOLICISM AND THE VARIOUS FORMS OF GOVERNMENT.

The Scranton (Pa.) Truth, in a recent issue, takes to task those bigots and know-nothings who, like Bishop Cleveland Coxe (Protestant Episcopal), of Buffalo, persist in asserting and maintaining with their virulent pens that the spiritual allegiance of Catholics to the head of the Church constitutes a danger to the State, and especially to democratic institutions.

The Catholic Church has no preference for any particular form of Government. She has been persecuted alike by monarchies and republics, and she has flourished also under both. Nowhere has she been more prosperous than under the flag of the United States, so there can be no reason why she should be disloyal to that flag. It is very true that even in the United States she has suffered, and is still suffering, injustice in the matter of Catholic education, where her enemies have up to the present time succeeded in practically imposing upon Catholics a heavy penalty because they educate their children in their duties to God, their neighbors, and themselves; but the benefits they derive from being otherwise free to practice their religion according to their conscientious convictions are so great as to counter-balance this injustice to some extent; and so none are more loyal to American institutions than the Catholics of the United States. They endure patiently the injustice inflicted on them; entertaining the hope, however, that in the course of time this evil will be remedied. We believe that it would have been remedied long ago, were it not that an active hostile faction has hitherto succeeded in persuading, by plausible though sophistical arguments, many whose desire is to deal fairly with all, that there is no injustice done by the existing laws.

Catholics have the right to endeavor to improve these laws by peaceable and constitutional means; and this they will undoubtedly endeavor to do; but their religion does not require them to prefer a monarchy to a republic. There is no article in the Catholic creed expressing such a preference; and they will therefore continue to be loyal to the republic, while trusting to the influence which they may be able to exercise, for a future redress of grievances.

The Scranton writer reminds the bigots that a large percentage of those who fought in the War of Independence were Catholics, and that the American patriots were aided in their struggle by the Catholic armies and fleets of a Catholic king. He relates, also, on the authority of the Comte de Paris, an incident which occurred during the civil war, at the battle of Gettysburg. The Count was on General McClellan's staff when "The day of death near the Devil's Den had reached its final fury. Hood's Texans were aflame, and just about to seize the last defences of Little Knob. A regiment—the 79th—was hurried up from the Baltimore Road. The way was a way of death. The regiment stopped to straighten its line. At that instant a priest strode to the front and held up a crucifix. The soldiers knelt reverently, and the next instant plunged into the gulf of flame and won the day."

Thus the writer in Truth shows that as well in the Civil War as in the War of the Revolution, Catholics were as forward in the defence of their country as were their non-Catholic fellow-citizens; and it is indeed a demonstrated fact that in the army there were by far more Catholics than Protestants as compared with their respective ratio to the whole population.

It is time that the Know-Nothing denunciations which are so frequently made against everything Catholic as being anti-American should cease. They can only effect one purpose, that of creating dissension; and the same is true of Canada. The efforts of the Canadian bigots who are constantly endeavoring to excite the inflammable element, especially in Ontario, against the Catholics of the Dominion, can have only one result, the weakening of the ties which bind the Dominion together, and finally its dissolution.

There has been some discussion going on in the United States press recently on the question "Could a Catholic be elected President?"

Truth points out that notwithstanding the share which Catholics had both in founding and preserving the country, there is still so much bigotry and prejudice that it is very probable that a Catholic would not be elected, whatever might be his merits on the score of patriotism.

It is a fact that several Catholic names have been from time to time spoken of as candidates for that high

office, amongst whom we may mention Generals Philip H. Sheridan, Wm. H. Rosencranz, and Charles O'Connor, but in every case they themselves refused to become candidates. The late General Wm. T. Sherman was also named in this connection. The General was not a Catholic, but perhaps the well-known earnest Catholic piety of Mrs. Sherman would have made him just as obnoxious to the Know-Nothings as if he had been himself a Catholic. Of course we cannot tell positively what would have been the result if any of these gentlemen had become candidates; but many who were nominated for high offices in several States have been defeated by the votes of their own party, for no other cause than their religion. It is refreshing under such circumstances to find a nobler sentiment entertained by many Protestant Americans who are like the editor of Truth. Another of these utterances was expressed a few days ago by General James S. Clarkson, Chairman of the Republican National Committee. Replying to an opinion which had been expressed that "the next civil war in America will be against the Catholic Church, for the maintenance of American institutions," General Clarkson said: "I am of Puritan origin and Protestant faith, but I have as much faith and confidence in the patriotism and loyalty of the members of the Catholic Church as of any other denomination in America. Every battlefield in America is wet with Catholic blood, shed in loyal defence of the Republic."

These sentiments do honor to the General; and there is reason to believe that they express the general sentiment of the people, notwithstanding the efforts of a certain faction to propagate among them a sentiment of hostility against Catholicism.

THE ANARCHISTS "SECEDE."

From the meeting of the Socialist Congress, which took place last week in Berlin, it does not appear that the German Socialists are so extreme in their views as was generally supposed by outsiders.

The progress of the Socialist party during the last few years throughout the empire had caused considerable alarm, and the Government was also disposed to think that this party, sending at every election a larger number of deputies to the Reichstag than before, represented the principles of Anarchy. There was some apparent ground for this alarm, as the party included a number of members who were outspoken Anarchists, and at the elections these extremists received the party vote.

But the Congress has made it evident that the extremists form but a comparatively small section of the party. At its opening on the 19th inst. Herr Auerbach made a violent speech in favor of Anarchy. He denounced all forms of existing government and the principles upon which modern society is founded, all of which he desires to see overturned.

The enunciation of these principles, however, was received with little favor by the Assembly, and those whose object is the amelioration of the condition of the people generally, protested so strongly against the red revolutionary sentiments of Herr Auerbach that a great uproar was the consequence of the discordant views of the two sections.

The moderate delegates proposed the expulsion of those members who supported Herr Auerbach's views, and the proposition would have been carried were it not that the Herr himself arose a second time and announced his own secession from the party, and that also of Herren Werner, Wilburmer, Schultz and Brethge. The five seceders then left the hall, and afterwards the Congress received a letter from them wherein they declared that "they would no longer belong to a party which called itself the Socialist party while it renounced democratic principles."

It is in the large cities that the Socialists have made most progress, and that the extremists have the largest support; yet it can scarcely be supposed that the latter would be able to carry these cities with them without the co-operation of the moderates, which will now fail them, as the Congress answered their letter by adopting a resolution to "render abortive any further action by the extremists," whose chief reliance for support is upon their comrades in Berlin.

If we are to judge the Anarchists of the empire from those who committed the Haymarket outrages in Chicago, exploding dynamite bombs against the police, the civilized world will be thankful that their party is so much weaker than it has hitherto been sup-

posed to be, and that the Socialists as a party have thus disclaimed them and their methods.

It is needless to say that the Catholic Germans are not to be found at all in the ranks of the Anarchists, nor, indeed, to any considerable extent in those of the Socialists. The Centre, or Catholic party, which is the most powerful, compact body in the Reichstag, support the present general policy of the Government, maintaining, however, a firm attitude in their demand for the abolition of the last vestige of Bismarck's Draconian May Laws. The Government, also, on its side, is favorable to the Church, especially because the rulers are aware that she is the greatest bulwark in the empire against Anarchy.

So great has been the progress of Socialism within the last few years that though in 1871 only a few more than 100,000 votes were cast for the party, in 1884 the number had increased to 549,990, but in 1890 the total number reached 1,341,587. The effect of the secession of the extremists will probably, in the end, be favorable to the spread of the principles of the Moderates, whose hitherto existing close connection with the Anarchists caused patriotic Germans to look upon the whole party with suspicion.

THE MEMBER FOR MONTREAL CENTRE.

In this issue will be found an article from the Montreal True Witness, having reference to Mr. J. J. Curran, M. P. for Montreal Centre.

The construction of the Cabinet, which every one believes must soon take place, our rulers will doubtless look about them for the best and most suitable material. This must be their programme if they desire to retain the reins of power, for the electorate will now, particularly because of recent events, demand that our destinies be placed in the keeping of politicians whose characters, morally as well as politically, are without a blemish. The men of scheming—the men who are justly tabooed by the virtuous and the noble—the men who have entered the political hunting-grounds for the sole purpose of bringing down game for their own pouches, should be given a perpetual close season so far as at least as public life is concerned. We hope we will never again hear the excuse given for promotions that this man or that man is strong in influence. What the country demands, and will insist on demanding, is to be represented by men who are strong in goodness—strong in honesty—strong in nobility of character—strong in an indomitable resolution to spurn the advances of the dissolute and oily-tongued knaves who are ready at all times to play the vulture on the public purse and on the public domain. If our rulers at Ottawa will reconstruct the Cabinet on these lines they will perform a duty which will gain the confidence of the people and promote the best interests of our country. We know of no man in public life whose elevation to the Cabinet would give more universal satisfaction than Mr. Curran. In the prime of life, gifted with rare talent and possessing a rectitude of character of which he may justly feel proud, his presence in the Cabinet Council would add strength to his party and honor to his native country.

AN INVITATION.

An incident as extraordinary as it was amusing took place at the Ecumenical Council of the Methodist body recently held in Washington. Many of the reverend gentlemen expressed themselves as being very desirous to see some attempt made at a union of all Christian denominations. While some held that Catholics should be considered a Christian body others advanced the opposite view, and the accustomed storm arose as the contending elements raged and clashed. One pious soul, not to be outdone in love for all mankind, very considerably and with all goodness and kindness of heart suggested that nothing should be placed in the way of Catholics enrolling themselves under the banner of John Wesley; and, in fact, formally asked them to do so. Catholics will, we feel sure, feel grateful to the rev. preacher for his invitation, and will appreciate the lofty motives which fired his soul with the lovely idea; but will feel sorry they cannot accept his kind offer; and that they may not be accused of coarseness, will likely send regrets that they cannot come into the fold because of a previous engagement. It were, indeed, a rather inconvenient thing for the mountain to move towards the mouse. The reverse would be more in harmony with the fitness of things.

DUBLIN.

The cable paper in London intended to deny the irrecognition of the Rule party some time ago mendable majority of any of them as to commiseration has given no crimes and denizens of unholy uni might be garrison in abominable astonish us tion were a outrage who The promot in Ireland, gerated, amongst the be a profita the landlord doubtless more deceiv and retain t pire. Such feel assured, discomfiture, been abroad people are n place a pro roorbacks.

EDINBURGH.

Mr. Joseph a political sp week which able Mark T. verdiet rend three kingd which have ment are everywhere, not believe will give Mr. the members He is evid "jolly" un stances, for in political p than the an combination Balfourism at tions. Mr. C almost wish majority in o might again he would mak pretty sure t wish" gratifi his heart's de

The Salva Detroit, on Je turned into proprietor, M ago a liquor d but being su created quite the liquor in ditch. He i barrack build and, later, to As the "Arm no success in been turned t indicated. M declared that t derived from t ing another b sidered how d we may well will accept as the profits ca Satan.

THE R.

For the There is somet "convent" n of the day have n if his a charm, drawn from the w God's creatures; with the charm And even in this, century, there a would be suppose to think it impos vents do so from God. The very i been allured by t life, the lighted t the peaceful hom a man implies a agination could b religious life. T on the point it is of what the moti man. It is not b so much of the r with them; nor world has nothing one could be guid ing themselves b God and Creato called them, and i resist. The bright life beyond the s hearts with the t of love. What a to them, then? may be encha they are also i they find more for Him and for If the convent life what appears to strip it of all its something more there is intellect